THE PRINCIPLES OF Holy Christian Religion:

OR,

The Catechism of the Church of *England* Paraphrased:

The Objections against it answered:

With short Prayers for the Morning and Evening annexed.

By *RICHARD SHERLOCK*, D. D.
Rector of *Winwick* in *Lancashire*.

The Twelfth Edition.

Let us hold fast the profession of our faith without wavering. Heb. 10. 23.

LONDON,
Printed by *A. Maxwel*, for *Richard Royston*,
Bookseller to His Most Sacred Majesty,
at the *Angel* in *Amen-Corner*. 1676.

THE

Catechiſm

GF THE

Church of *ENGLAND*

Paraphraſed.

Perlegi Libellum hunc cui Titulus, The Principles of Holy Christian Religion, or, The Catechism of the Church of *England* Paraphrased, *in quo nihil reperio quo minus cum utilitate publica jam denuo imprimatur.*

Robertus Pory, S. T. P. Reverendissimo in Christo Patri ac Domino, Dno Archiepiscopo *Cantuar.* Sacellanus Domesticus.

Maii 29. 1661.

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The PREFACE.

Teaching the neceſſity of Catechizing: the authority, uſefulneſs, *and* general Heads of our Church-Catechiſm.

AS all tender-conſcienc'd men *do ſadly lament the manifold* Sects, Diviſions, *and various opinions in* Religion *amongſt us: ſo all wiſe and* prudent *perſons do withal conſider and obſerve the* cauſes *thereof, that ſuch diſorders and confuſions may be remedied and prevented.*

And the greateſt cauſe of ſo much giddineſs in the minds of men, why ſo many waver like a wave of the Sea, driven to and fro with every wind of Doctrine, and toſſed, *is for want of a good bottom or ſure foundation to ſtand upon: which conſiſts in being well* Catechiz'd, *or throughly inſtructed in the principles of the holy and true Religion.* Jam. 1. 6.

There is no want of Preaching *or* hearing Sermons; *nor can this be the ſource and original of ſo much inconſtancy in Religion*

ligion,(it may be the cauſe of ignorance, *but not of* error)*ſince we ſee by experience that the moſt* fickle *and* giddy *people are commonly the moſt eager* hearers *of many Sermons and ſeveral Preachers: and what's the reaſon, but that ſuch Sermons as men ordinarily hear, being not firſt well* Catechiz'd, *render their minds like a* Ship *without* ballaſt, *which cannot keep a ſteddy courſe, but toſſes, rolls and tumbles, and is by every guſt of wind overthrown?*

For Preaching *without* Catechizing *firſt, is, as if a man ſhould go about to build a* Houſe *without a* foundation, *which can prove no other but ſome* Caſtle in the air; *or, as if we ſhould think to be* perfect men, *and never paſs through the ſtate of* infancy *and* youth; *or, as if*
1 Cor.3.2. ſucking infants *inſtead of* milk *ſhould feed*
Heb,5.12, *upon* ſtrong fleſh, *and this too often* raw
13. *and* indigeſted *alſo.*

Hence it comes to paſs that there are ſo many, 1. *upon whom that Prophecy of*
Mat.13.14 Iſaiah *is fulfilled,* By hearing ye ſhall hear and not underſtand: and by ſeeing ye ſhall ſee and not perceive: *and that of* St.Paul *alſo,* ever learning, and never
2 Tim.3.7 able to come to the knowledg of the Truth.

Hence

Hence 2. *ſo many become* wiſe in their own conceits, *who really are but* fools *in the* knowledg *of ſaving* truth; *who* wax vain in their *imaginations*, and their fooliſh *hearts* are darkn'd, *through the glimmerings of conceited knowledg*; *who will take upon them to talk of this and that point of Religion, argue againſt ſuch and ſuch doctrines & practices of the Church*, Deſiring to be teachers of the Law, *and yet* underſtand nothing of what they ſay, or whereof they affirm. Pro. 26.12 Rom. 1.21 22. 1Tim. 1.7.

Hence 3. *it is, that the Holy Word of God, which is in it ſelf, rightly underſtood, the* pure fountain *of truth, is made by many* uncatechiſed, *unprincipled men, the very* ſink of errors, *being miſ-interpreted & miſ-applied to the maintenance of falſe opinions, and even* Doctrines of Devils.

Whereas undoubtedly, were there a ſure foundation laid in the true and through underſtanding of the Principles of Chriſtianity; *there could not be poſſibly either ſo much ignorance and blindneſs beſotting the minds of men, ſo much giddineſs and wavering in Religion, or ſo much* abuſe *and* wreſting *of holy Scriptures to the ruine of ſouls: for holding faſt the* foundation, *the mind of man*, like a *houſe built* upon Mat. 7.24.

on a rock, *ſtands firm againſt the ſhock of*
Eph. 4. 14. *every temptation, and is* not toſſed to and fro with every wind of doctrine by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive.

For the practice therefore of this duty of Catechizing, *we have many both* commands *and* examples *in holy Scripture*; *See, amongſt many other,* Gen. 18. 19. Deut. 6. 6, 7. Pſal. 34. 11. *and* Pſal. 78. *from the* 1, *to the* 8 *verſe.* Prov. 22. 6. 2 Tim. 3. 14, 15.

Sect. 2. *The great* neceſſity *and* uſefulneſs *of being well Catechized being thus apparent, and by all wiſe & knowing men conſidered, hath occaſioned the penning and printing of ſeveral* Catechiſms; *many of which though they may be good in themſelves, and uſeful in their kind; yet none of them are to be rank'd with, or to be eſteemed of equal authority and uſefulneſs with our* Church-Catechiſm: *becauſe,*

1. *'Tis not of* private *but* publick *authority, and conſequently to be preferred before all others, as much as the* Laws *and Statutes of a* National Council *before the conceptions and dictates of* private perſons.

Eph. 4. 3. 2. *For the maintenance of* unity in the Faith,

Faith, *'tis neceſſary that there ſhould be one common* form of ſound words, *which all ſhould* hold faſt, *and ſtick cloſe unto*; *that as we are all members of one* Church, *(or ſhould be ſo at leaſtwiſe) ſo we ſhould all ſtand upon one* ground, *be built upon one* foundation, *and ſteer our courſe towards the land of Promiſe in* one *and the ſame* bottom. 2 Tim. 1. 3

3. *There is no other Catechiſm can be more exact and compleat, more beneficial and uſeful, than this of our Church: which will appear by conſidering the order and* general heads *thereof.*

And firſt, to prevent the general Objection which is made both againſt this and all other Catechiſms, *'tis confeſſed, That the holy Word of God, or the inſpired writings of the Prophets and Apoſtles, are the ground and foundation all holy and true Religion is built upon:* Epheſ. 2. 20. We are built upon the foundation of the Prophets and Apoſtles, *&c.* Sect. 3.

But becauſe the holy Scriptures are both ſpacious *and* difficult, *containing many things, ſome more, ſome leſs neceſſary to ſalvation, and both theſe intermixedly & diverſly delivered here & there reſperſed in ſeveral books and chapters, and expreſſed*

ſed both by way of command & counſel, *of* exhortation *and* admonition, *of* promiſe *and* threatning, *of* hiſtory *and* example, *under many* Metaphors, Types & Allegories, *which render them both hard to be underſtood aright, and as hard to be rightly diſtinguiſhed and reduced to their ſeveral heads, for the more clear underſtanding and firm memory thereof; therefore it ſeemed good to the wiſdom of the* ancient Fathers *of the Church, to reduce the pith, ſumme and marrow of all ſaving doctrine contain'd in the Scriptures, under ſo many ſeveral ways of expreſſion, to four ſeveral heads,* viz. 1. The Apoſtles Creed, 2. The Ten Commandments, 3. The Lord's Prayer, 4. The doctrine of the Sacraments. *To one of which four general heads, all that the whole Book of God contains abſolutely neceſſary to Salvation, is reducible. For,*

1. *All that we are bound to* believe, *in general and in the groſs, is ſumm'd up in twelve Articles by the Apoſtles or Apoſtolical men, and is commonly known by the name of the* Apoſtles Creed, *and that's* the object of our Faith, *and a little* breviary *or ſumme of the* Goſpel.

2. *All that we are bound to* practiſe *and* obey

obey *is enjoined in the* Ten Commandments; *and that's the* Rule of our life, *and the* Epitome *of the* Law.

And these are the two parts of holy Religion, Faith & Obedience: Faith, *which the* Gospel *requires*; *and* Obedience *which the* Law *exacts: which* Obedience *is also called* Charity *or* Love; *for* Love is the fulfilling of the Law: *therefore* S. Paul *reduceth all Religion to* Faith *and* Love, Gal. 5. 6. 2 Tim. 1. 13. Phil. 2. 13.

But because we can neither believe *nor* do *any thing as we ought, without the Divine grace assisting us thereunto; therefore God hath ordain'd & commanded unto us the use of* Prayer *and of the* Sacraments, *as the means and conveyances of his graces into our souls, to enable us both to* believe *in him, and also to* love *and* obey *him in a manner holy and acceptable unto him.* Rom. 13. 10.

3. *Therefore the next general head of Catechism is the* Lord's Prayer, *as the sum, pattern and perfection of all Prayer and Devotion.*

4. *And the fourth and last head is, the Doctrine and use of the* Sacraments: *the ground and reason whereof is briefly this; All those things which concern the good of our* souls *are, according to the nature of*

the

the ſoul, ſpiritual, divine & inviſible, *and ſo are not eaſily conceived by our frail underſtandings, which apprehend not but by organs of ſenſe; therefore God hath been pleaſed mercifully to ordain certain outward* viſible elements, *to ſignifie and ſeal his inward* inviſible graces *unto our ſouls, and to be pledges to aſſure us thereof: and theſe are* Baptiſm *&* the Lord's Supper.

And upon theſe four general heads all the ſeveral Queſtions in the Catechiſm beſides do depend, either 1. *By way of Introduction, ſhewing when, by whom, after what manner, and by what means we became Chriſtian; with the great benefits and general duties of Chriſtianity, and our obligation hereunto by ſolemn* vow *and* promiſe *when we were* Baptized: *Or* 2. *for the connecting and joyning of theſe generals together by a fit method for memory's ſake: Or* 3. *for the more clear and full underſtanding of each of them; as will further appear in the ſeveral Queſtions and Anſwers enſuing.*

Open mine eyes, *O Lord*, & enlighten my *mind*, that I may both ſee and *rightly* underſtand the *wondrous* things of thy *Law*, and carefully frame my heart & all *the actions of my life* thereafter, through *Jeſus* Chriſt our Lord. *Amen.*

Thoſe Paſſages which are excepted againſt, and anſwered in the Poſtſcript of the Paraphraſe, are thus noted *.

Maſter.

WHat is your Name? *

Scholar.

N. or N.

Maſter.

Who gave you this Name? *

Scholar.

My Godfathers and Godmothers in my Baptiſm, wherein I was made a member of Chriſt, the Child of God, and an Inheritor * of the Kingdom of Heaven.

Maſter.

What did your Godfathers and Godmo- * thers then for you?

Scholar.

They did promiſe and vow three things in my name:

Firſt, that I ſhould forſake the Devil and all his works, the Pomps and Vanities of this wicked World, and all the ſinful luſts of the fleſh.

Secondly,

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

And thirdly, That I ſhould kéep Gods holy Will and Commandments, and walk in the ſame all the days of my life.

Maſter.

Doſt thou not think that thou art bound to believe and to do as they have promiſed for thee?

Scholar.

Yes verily: and by Gods help ſo I will. And I heartily thank our heavenly Father that he hath called me to this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame unto my lifes end.

Maſter.

Rehearſe the Articles of thy Belief.

Scholar.

I Believe in God the Father Almighty maker of Heaven and Earth: And in Jeſus Chriſt his only Son, our Lord, which was conceived by the Holy Ghoſt, born of the Virgin Mary, ſuffered under Pontius Pilate: was crucified, dead, and buried: He deſcended into hell: the third day He roſe again from the dead: He aſcended into heaven, and ſitteth at the right hand of God the Father Almighty: From thence He ſhall come

come to judg the quick and the dead. I believe in the Holy Ghoſt: The holy Catholick Church: The Communion of Saints: The forgivenes of ſins: The Reſurrection of the body: and the life everlaſting. Amen.

Maſter.

What doſt thou chiefly learn in theſe Articles of thy Belief?

Scholar.

Firſt, I learn to believe in God the Father, who hath made me and all the world: Secondly, in God the Son, who hath redeemed me and all mankind: Thirdly, in God the Holy Ghoſt, who ſanctifieth me and all the elect people of God.

Maſter.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keep Gods Commandments; tell me how many there be?

Scholar.

Ten.

Maſter.

Which be they?

Scholar.

THE ſame which God ſpake in the XX Chapter of Exodus, ſaying, I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the houſe of Bondage.

j. Thou shalt have none other Gods but me.

Lord, have mercy upon us, and incline our hearts to keep this Law.

ij. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them nor worship them: For I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me: and shew mercy unto thousands in them that love me and keep my Commandments.

Lord, have mercy upon us, &c.

iij. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Lord, have mercy upon us, &c.

iv. Remember that thou keep holy the Sabbath day: Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: For in six

six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it.

Lord, have mercy upon us, &c.

v. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, &c.

vj. Thou shalt do no murther.

Lord, have mercy upon us, &c.

vij. Thou shalt not commit adultery.

Lord, have mercy upon us, &c.

viij. Thou shalt not steal.

Lord, have mercy upon us, &c.

ix. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, &c.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Master.

What dost thou chiefly learn by these Commandments?

Scholar.

I learn two things; My duty towards

God, and my duty towards my neighbour.

Maſter.

What is thy duty towards God?

Scholar.

My duty towards God is, To beliebe in him, to fear him, and to lobe him with all my heart, with all my mind, with all my ſoul, and with all my ſtrength: To worſhip him, to gibe him thanks, to put my whole * truſt in him, to call upon him, to honour his holy Name, and his Word, and to ſerbe him truly all the days of my life.

Maſter.

What is thy duty towards thy Neighbour?

Scholar.

My duty towards my Neighbour is, To lobe him as my ſelf, and to do to all men as I would they ſhould do unto me: To lobe honour and ſuccour my father and mother: To honour and obey the King and his Miniſters: To ſubmit my ſelf to all my Gobernours, Teachers, ſpiritual Paſtors and Maſters: To order my ſelf lowly and reberently to all my betters: To hurt no body by word or deed: To be true and juſt in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my tongue from ebil ſpeaking, lying and ſlandering: To keep my

body

body in temperance, soberneſſe, and chaſtity. Not to covet nor deſire other mens goods: but to learn and labour truly to get my own living, and to do my duty in that ſtate of life unto the which it ſhall pleaſe God to call me.

Maſter.

My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial grace. which thou muſt learn at all times to call for by diligent prayer.

Let me hear therefore if thou canſt ſay the Lords prayer,

Scholar.

OUr Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy will be done in earth as it is in Heaven: Give us this day our daily bread: And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever and ever, Amen.

Maſter.

What deſireſt thou of God in this prayer?

Scholar.

I deſire my Lord God, our heavenly Father, who is the giver of all goodneſſe, to ſend

his Grace unto me and to all people, that we may worſhip him, ſerve him and obey him, as we ought to do. And I pray unto God, that he will ſend us all things that be needful both for our ſouls and bodies: and that he will be merciful unto us, and forgive us our ſins: and that it will pleaſe him to ſave and defend us from all dangers ghoſtly and bodily: and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt: and therefore I ſay, Amen. So be it.

Maſter.

How many Sacraments hath Chriſt ordained in his Church?

Scholar.

Two only, as generally neceſſary to ſal-
* vation; that is to ſay, Baptiſm, and the Supper of the Lord.

Maſter.

What meaneſt thou by this word Sacrament?

Scholar.

I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby

whereby we receive the same, and as a pledge to assure us thereof.

Master.

How many parts be there in a Sacrament?

Scholar.

Two: the outward visible sign, and the inward spiritual grace.

Master.

What is the outward visible sign or form in Baptism?

Scholar.

Water, wherein the person baptized is dipped or sprinkled with it, In the name of the Father, and of the Son, and of the holy Ghost.

Master.

What is the inward and spiritual grace?

Scholar.

A death unto sin, and a new birth unto righteousness: For being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Master.

What is required of persons to be baptized?

Scholar.

Repentance whereby they forsake sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Maſter.

Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

Scholar.

* Yes, they do perform them by their ſureties, who promiſe and vow them both in their names; which when they come to age, themſelves are bound to perform.

Maſter.

Why was the Sacrament of the Lords Supper ordained?

Scholar.

For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby

Maſter.

What is the outward part or ſign in the Lords Supper?

Scholar.

Bread and Wine, which the Lord hath commanded to be received.

Maſter.

What is the inward part or thing ſignified?

Scholar.

The body and blood of Chriſt, which are verily and indeed taken and received of the faithful in the Lords Supper.

Maſter.

Maſter.

What are the benefits whereof we are partakers thereby?

Scholar.

The ſtrengthening and refreſhing of our ſouls by the Body and Blood of Chriſt, as our bodies are by the Bread and Wine.

Maſter.

What is required of them that come to the Lords Supper?

Scholar.

To examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; whether they have a lively faith in Gods mercy through Chriſt, with a thankful remembrance of his death, and be in charity with all men.

The end of the Catechiſm.

This little Piece having been formerly communicated to the late Reverend Dr *Hammond* for his Judgment of it, received from him an ample Commendation, as a thing of worth and uſe.

R. Royſton.

THE PRINCIPLES OF Holy Christian Religion:

OR,

The Catechism of the Church of *England* Paraphrased.

The Introduction.

1. *Quest.*

BEcause your *Name* is the badg and cognizance of that Holy Christian Religion you profess, therefore 'tis first demanded of you,

What is your Name? * *

Answ.

R. T. W.

2. *Quest.*

And since together with your *Name* you received Christianity, 'tis therefore secondly askt,

Who gave you this Name? * *

Answ.

* **My Godfathers and Godmothers in my Baptism, wherin I was made a** *Christian*; and therefore it is called my *Christian name*. * *

Rom. 6. 3.

3. *Quest.*

3. *Queſt.*

What happineſs or benefit is it unto you to be baptized and become Chriſtian?

Anſw.

I am thereby made, 1. **A member of Chriſt, 2. A Child of God, 3. An** * **inheritor of the Kingdom of Heaven:** or more fully thus;

Pſal. 51. 5. Eph. 2. 3. Rom. 5. 12 John 3. 5. 1 Cor. 12. 13. Act. 22. 16 Gal. 3. 26, 27. Tit. 3. 5, 6, 7. Rom. 8. 17

Whereas I was *born in ſin,* and am by nature the *child of wrath,* and heir of *Death* and *Hell*; by being *born again of water* and of the *Holy Ghoſt* in baptiſm, I am not only, 1. ingraffed into *Chriſt's* Myſtical body, the *Church*; but am alſo, 2. reconciled unto *God* through *Chriſt,* and made his child by *Adoption* and *Grace*; and not only a *child,* but alſo, 3. an *Heir;* even an *Heir of God,* and *joint-heir* with *Chriſt* of the Kingdom of Heaven.

4. *Queſt.*

Are theſe great Bleſſings conferr'd upon you through Baptiſm abſolutely, or upon condition only?

Matth. 28. 19, 20. Mark 16. 16. Act. 2. 38.

Anſw.

Upon condition, that I do obſerve and keep that promiſe and vow which was made in my name, being baptized.

5. *Queſt.*

5. *Queſt.*

What did your Godfathers and Godmothers then promiſe and vow **for you**?

Anſw.

They did promiſe and vow three things in my name: 1. That I ſhould forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh, 2. That I ſhould believe all the Articles of the Chriſtian faith. 3. That I ſhould keep Gods holy will and commandments, and walk in the ſame all the days of my life.

6. *Queſt.*

Doſt not thou think that thou art bound both to believe and to do what they have promiſed for thee?

Anſw.

Yes verily, I do believe it to be my bounden duty: **and by God help I will** perform the ſame. **And I heartily thank our Heavenly Father, who** through Baptiſm **hath called me to** this ſtate of ſalvation through Jeſus Chriſt our Saviour. And I pray God to give me his grace, that I may continue in the ſame to my lifes end: carefully

carefully obſerving this vow of my baptiſm, which is the general duty of every Chriſtian.

7. Queſt.

What is the meaning of the firſt part of your Chriſtian duty, or vow in Baptiſm?

Anſw.

Eph. 6. 10 &c. 1 Tim. 1. 18, 19 and 6, 12. John 8. 34

By promiſing to *forſake the Devil and all, &c.* I do oblige my ſelf to reſiſt, and manfully to *fight* under the *banner of Chriſt* againſt all temptations, whether ariſing from the *Devil*, the *World* or the *Fleſh*, and not ſuffer my ſelf to be *vanquiſhed* by them, and be led *captive* to the *ſervice of ſin.*

And this is that which is alſo called *Repentance from dead works*, *Heb.* 6. 1. where, 'tis remembred as the firſt of *the principles* of the *doctrines of Chriſt*, becauſe I muſt forſake the ſervice of ſin, and all temptations leading thereunto, before I can truly ſerve God, or receive any benefit by the means of Grace.

Luke 1. 74, 75.

O *God, which art the author of peace and lover of concord, in knowledg of whom ſtandeth our eternal life, whoſe ſervice*

ſervice is perfect freedom; defend me thy humble ſervant in all aſſaults of my ghoſtly Enemies, the World, the Fleſh, and the Devil: that I ſurely truſting in thy defence, may not fear the power of any ſuch adverſaries, through the might of Jeſus *Chriſt our Lord.*

CHAP. I.

Of the Creed.

Queſt.

WHat is the ſecond part of that promiſe you made when you were baptized?

Anſw.

To believe all the Articles of the Chriſtian Faith: that is, all thoſe chief heads of Doctrine which Chriſt commanded and taught, as alſo what himſelf did for our example, and ſuffered for our ſalvation. Heb. 6. 1. Acts 1. 1.

Queſt.

What is the ſumme of them?

Anſw.

The Apoſtles Creed.

Queſt.

What mean you by a *Creed?*

Anſw.

Anſw.

A Creed is as much as a *Belief:* And it is a Brief Summary of all the chief heads of *Religion*, which we are bound to believe as neceſſary to everlaſting Salvation.

Queſt.

Why do you call it the *Apoſtles Creed?*

Anſw.

Becauſe, 1. it contains the ſumme of that doctrine which the *Apoſtles* preached. 2. It was compiled either by the *Apoſtles* themſelves, or *Apoſtolical* men: and it conſiſts alſo of 12 *Articles*, according to the number of the 12 *Apoſtles.*

Queſt.

Rehearſe the Articles of your Belief diſtinctly.

Anſw.

1. **I believe in God the Father Almighty, Maker of Heaven and Earth.**

2. **And in Jeſus Chriſt his only Son our Lord.**

3. **Which was conceived by the Holy Ghoſt, born of the Virgin** Mary.

4. **Suffered under** Pontius Pilate, **was**

was crucified, dead and buried:
5. He descended into hell, the third day he arose again from the dead;
6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty:
7. From thence he shall come to judge the quick and the dead.
8. I believe in the Holy Ghost:
9. The holy Catholick Church, the Communion of Saints.
10. The forgiveness of sins.
11. The Resurrection of the body.
12. And the life everlasting. Amen.

Quest.

What do you chefly learn to believe in these Articles?

Answ.

Hence **I learn to believe in** that only true God, who being one in *essence*, is three in *subsistence*. Mat.12.21 1 John 5.7

1. **God the Father, who hath made me and all the world:** Mal.2.10. 1 Cor.8.6.
2. **God the Son, who hath redeemed me and all mankind:** * 1 Tim. 2. 5, 6. Rev. 5.9.
3. **God the Holy Ghost, who hath sanctified me and all the elect people of God.** Which divides this *Creed* into *three* * Eph.4.30. Rom.15. 16.

three general parts, according to the number *of theſe three perſons* of the *Godhead.*

Queſt.

What does the *firſt* general part of your Creed coneern?

Anſw.

Artic. 1. Gen. 1. 1. Col. 1. 16. Heb. 11. 3. Pſal. 36. 5, 6. Mat. 6. 26, and 10. 29 30.

God the Father, who by his *Almightineſs*, of nothing hath *made* all things, both the *Heavens* and the *Earth*, and all that is contained therein; and by the ſame his power does ſtill *ſuſtain* and *govern* all things: which is the ſumme and meaning of the firſt Article.

Queſt.

What uſe are you to make of this?

Anſw.

Mal. 1. 6. Dan. 5. 23. Rev. 4. 11, & 5. 12, 13 Deut. 32. 18. Acts 17. 24, 25, 26, 27, 28. Deut. 10. 12, 13, 14.

That I am therefore bound to ſerve and worſhip him, and obey his Laws, as being the great *Lord* and *Father of all*, from whom I have received all that I *am*, and all that I *have* in the World.

Queſt.

What does the *ſecond* general part of your Creed concern?

Anſw.

Grl. 3. 13. Luke 1. 68, 69, 74.

God the Son, and the *Redemption* of mankind by him from ſin and death.

Queſt.

Quest.

By what *names* and *titles* is he known?

Answ.

He is first called *Jesus*, which signifies *Salvation.* 2. *Christ*, which signifies *Anointed*, and denotes his threefold office of *King*, *Priest*, and *Prophet.* 3. *The only Son of God, viz.* by eternal generation. 4. *Our Lord*, in that he hath *bought* and *redeemed* us, and hath the sole *power* over us. *Artic.* 2. Mat. 1. 21. Act. 10 38 Rev. 1. 5. Heb. 6. 20. & 12. 24. Acts 3. 22 23. Luk. 1. 32. John 8. 56 57, 58. 1 Cor. 6. 20 Mat. 28. 18 1 Cor. 8. 6.

Quest.

What do you believe that he *did* and *suffered* to redeem you?

Answ.

I do *believe* that he came down from Heaven, and was by the power of the *Holy Ghost* after a wonderful manner *conceived* and made *Man* in the sanctified womb of the blessed *Virgin Mary*; that he was *born* of her; that he *lived* a most holy life, and by his *Doctrine* and *Example* guided and directed us in the way to Heaven. *Artic.* 3. Joh. 16. 28 Luke 1. 31 35. & 2. 7. Gal. 4. 4. John 8. 46 Tit. 2. 11, 12.

That he *suffered* for our sins many grievous and bitter things *under Pontius Pilate* the Governour of *Judea*; that he was by his command *crucified*, or the several parts of his *body* were stretched *Artic.* 4. 1 Pet. 2. 21 and 3. 18, and 4. 1. Mat. 27. 26

out upon the Croſs as upon a rack, and nailed thereunto, to his unſpeakable torment, until through the violence of his pangs he gave up the Ghoſt; and being *dead*, was alſo *buried*, to manifeſt the reality and truth of his death.

Mat. 27. 50, 60. Phil. 2. 8. 1 Cor. 15. 3, 4.

That *he deſcended into hell*, vanquiſhing both the firſt and ſecond death, and *him* who had the power of death, that is the Devil, and all the ſpirits and powers of darkneſs. That *he roſe again the third day*, thereby declaring his victory over death, and over all our ghoſtly enemies.

Artic. 5. Eph. 4. 9, 10. Col. 2. 15. Heb. 2. 14. Rev. 1. 18. and 20. 14 Pſal. 16. 16

That having accompliſhed the great Work of our Redemption, he again *aſcended into Heaven*, from whence he came down: that he *ſitteth at the right hand of God*, reigneth as *King* over all, and intercedes for all them that call upon God in his Name.

Artic. 6. Act. 10. 40 and 5. 30. Rom. 14. 9 Col. 1. 18. Luk. 24. 51 Acts 1. 9. Eph. 4. 8, &c. Heb. 6. 23.

And that *he ſhall come again at the laſt day to judg the quick & the dead*, and render to all *men* according to their *works*.

Mar. 16. 19 1 Cor. 3. 1. Phil. 2. 9, &c. Rom. 8. 34

Queſt.

What uſe are you to make of this ſecond part of your Creed?

Artic. 7.

Anſw.

Mat. 25. 31 &c.

That I therefore put my truſt only in

1 Theſ. 4. 16, 27. 2 Tim. 4. 1. Rev. 1. 7. Pſal. 62. 12. Mat. 16. 27. Rom. 2. 6. Rev. 22. 22.

the

the *mercies* of God through the *merits* *of Chriſt* for whatever concerns the good either of body or ſoul. That I repent me truly of all my *ſins*, which were the cauſe of my *Saviours ſufferings*. That I obey his *doctrine*, and follow his *Example*, as the *way to heaven*. That I *ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God*; and by *perſeverance* in all *good works*, wait for the coming of my Lord to judgment.

Pſal. 2.12. and 34.8. and 44.6. Rom. 8.32 Acts 2.38. and 3.19. Mat. 4.17. Tit. 2.14. 1 Cor. 15.3 Mat. 11.29 Joh. 15.10 1 Pet. 2.21. Col. 3.1. Luke 21. 34, &c. Tit. 2.11, 12, 13. Matth. 24. 42, &c.

Queſt.

What does the *third* general part of your Creed concern?

Anſw.

God the Holy Ghoſt, and his *ſanctification* of me and of all God's people, by his Gifts and Graces, to the ſacred ſervice of God, and of our Saviour *Jeſus Chriſt*.

Artic. 8. Rom. 15.16 2 Theſ. 2. 13. 1 Cor. 12. 4, 7, &c. Gal. 5.22, &c.

Queſt.

In whom is this work of *ſanctification* wrought?

Anſw.

In all the faithful and elect people of God, called *the Holy Catholick Church*: *Holy*, becauſe ſanctified by the Holy Ghoſt; and *Catholick*, that is univerſal, diffu-

Artic. 9. 1 Tim. 3 15 Heb. 2.12. Eph. 5.27. Pſalm 2.8. Matth. 28. ult.

diffuſed and ſpread over the face of the whole earth.

Queſt.

How is this *Sanctification* wrought by the holy Ghoſt upon the *Church* or people of Chriſt?

Anſw.

It is begun in this life by the *Communion of Saints* and *remiſſion of ſins*; and it ſhall be perfected hereafter at the *Reſurrection of the body*, in *life everlaſting*.

Queſt.

What do you mean by the *Communion of Saints?*

Anſw.

Joh. 17.21 Eph. 4.13, and 6. 38. Phil. 1. 27, and 2. 4. Rom. 16. 16, 17. 1 John 1.3 1 Pet. 1.22

I do profeſs to believe, that all true members of Chriſt's *Holy Catholick Church*, by the ſecret impreſſions of the *Holy Ghoſt*, have both *union* and *communion* with *Chriſt*, who is our *head*, by *Faith*; and alſo one with another, the *members* of *Chriſt*, by *Charity*.

Queſt.

What do you mean by *remiſſion of ſins?*

Anſw.

Artic. 10. Act. 2.38, and 13.38

I do believe that there is both for me, and for all other good Chriſtians, pardon

pardon and forgiveneſs of all our ſins, to be obtained by the *mercies of God*, through the *merits* of *Chriſt* our Saviour; we ſincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto required. Joh.2023, Mat.:6.16 John 3.16 2 Cor.5.21 1 John 1. 7, &c.

Queſt.

What do you mean by the *Reſurrection of the body?*

Anſw.

I do believe that this *body* of mine, and the *bodies* of all men, though they be diſſolved by death into duſt and aſhes, yet ſhall be again *raiſed* out of the duſt of death, and rejoined to our immortal *ſouls*, that ſo we may receive according to our deeds done in the *body*, whether they be *good*, or whether they be *evil*. *Artic.* 11. 1 Cor. 15. 29, &c. John 5.29 and 6.39, and 11.24 25. Mat.25.1, & 14,&c.

Queſt.

What do you mean by *Life Everlaſting*.

Anſw.

I do believe that when we ſhall be raiſed up at the laſt day, we ſhall never *die* any more, but *live* for ever, either in *endleſs joys*, if we have done well; or in *endleſs torments*, if our deeds have been evil. *Artic.*12. 1Theſ.4.17 Rev.21.4. John 5. 29 Mat.25.46

Queſt.

What uſe are you to make of this part of your Creed?

Anſw.

Eph.4.30. 1Theſ.5.19 That I do not *grieve Gods holy Spirit* by my ſins, nor hinder his work of *Sanctification* upon my ſoul, by reſiſting his *good motions* and incitements to holineſs of life. That I continue a faithful and true *member* of Chriſt's myſtical body, Heb. 10. 24, 25. the *Church*, both by a true and lively *faith* in *Chriſt*, and an univerſal unGal.5.6. 1 Cor.13. 13. feigned *charity* towards all *Chriſtians*. That I truſt not in my own *righteouſneſs*, but rely on the *merits* of *Chriſt* 1Joh.3.23 Col.3.14, 15. only for the pardon of my ſins, truly *repenting* of all my miſdoings, and for ever abjuring and forſaking the ſame; denying *ungodlineſs* and *worldly luſts*; and Tit 2.11, &c. *living ſoberly, righteouſly and godly in this preſent world*, as looking for the *Reſurrection* of the dead, and the *life* of the Phil.3.20. world to come.

Queſt.

Why do you conclude with *Amen?*

Anſw.

I do hereby acknowledg and ratifie with my ſtedfaſt belief, the undoubted *truth* and *certainty* of this *Creed* in general,

neral, and of every *Article* thereof in particular, ſecretly wiſhing, and humbly *praying*; that through the ſtedfaſtneſs of this *faith* I may evermore be defended from all adverſity, and be preſerved in the way of eternal ſalvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghoſt*, *to whom be glory for ever.* Amen.

I *Believe, Lord, help my unbelief; and evermore preſerve thy ſervant in the unity of the true faith. Grant me with the heart to believe unto righteouſneſs of life, that I may in the end obtain the end of my faith, which is the ſalvation of my Soul, through* Jeſus *Chriſt our Lord.* Amen.

CHAP. II.

Of the Commandments.

Queſt.

WHat is the *third* part of your vow in *Baptiſm?*

Anſw.

To keep God's Holy Will and Commandments, and to walk in the ſame all Luke 1.75

the days of my life: and it is but juſt and reaſonable that I ſhould do what *God* hath *commanded* me in this life, if I will obtain what he hath *promiſed* me in the life to come: *If thou wilt enter into life, keep the Commandments.*

Luke 10. 25, 26. Rev. 22. 14 Mat. 19. 17

Queſt.

What are theſe *Commandments* God hath *enjoined*, and you have *promiſed* to obſerve and keep?

Anſw.

The ſame which God ſpake in the 20. Chapter of Exodus, ſaying, I am the Lord thy God, which brought thee out of the land of Ægypt, out of the house of bondage: Which is the Preface, ſhewing *God's right* to *command*, and our *obligation* to *obey*.

Lev 18. 4. Pſalm 105 45. Deut. 27. 9 10.

Queſt.

Are the *Commandments* of God under the Goſpel, *the ſame* they were under the Law.

1 John 2 4 5.

Anſw.

They are the ſame for *ſubſtance*, for *God* is the ſame *God* for *ever*, and changeth not: they differ only in *ceremonies*, and the *manner* of diſpenſation.

Mat. 5. 17. 18. 19. Luk. 16. 17 James 2. 8

Queſt.

In what particular reſpects do they differ? *Anſw.*

Anſw.

Under the *Law* the *commands* of *God* were more clogg'd with *Ceremonies*, more *dark* and *obſcure*, and not ſo fully underſtood as to the ſpiritual ſenſe and meaning of them. But as *Chriſt* under the *Goſpel* hath delivered them, Col. 2. 16, 17. Ex. 34. 33. 2 Cor. 3. 13 14, 15, 16. Mra. 11. 29 ond 23. 4c Act. 15. 10 Heb. 9. 10.

1. They are freed from the burthen of manifold *ceremonial rites*, which were *figurative* and *typical*.

2. They are more *clear*, perſpicuous and intelligible; and this is not ſo much in the *letter* as in the *ſpirit* and life of the *law*, as it reacheth to the very *heart* and the thoughts and deſires thereof Mat. 5. 21, 22, 27, 28. John 6. 63 Rom. 7. 6. Heb 4. 12. 2 Cor. 1. 2,

3. The promiſes under the *Goſpel* to thoſe that ſhall be obedient to God's commands, are *greater* and more full, or at leaſt more *clear*, than under the *Law*. and 6. 18, and 7, 1, Heb. 11. 40 and 8, 6. 1 Tim. 4 8 Heb. 4. 8, 9

4. More grace is communicated to us *Chriſtians* under the *Goſpel* for the obſervation of God's commands, than was given to the *Jews* under the *Law*. Jer. 31. 31 and Heb. 8 Joel 2. 28, & Acts 2. John 1. 16, 17. James 4. 6

Queſt.

How many Commandments are there?

Anſw.

The words *God* himſelf delivered on Mount

Deu.5.22. Mat.22.40 Rom.13.9 10. Mount *Sinai* conſiſt of **Ten** *Commandments:* and the Text ſaith, *he added no more*; becauſe all that is through the whole Word of God enjoined beſides, may in ſome reſpects or other be reduced to one of theſe *ten words* of command.

Queſt.

What general rules are to be obſerved to underſtand the full meaning of each Commandment?

Anſw.

Two moſt eſpecially. 1. That where any duty is *commanded*, the contray thereunto is *forbidden*; and where any ſin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *ſins forbidden*, the *means* conducing thereunto are commanded and forbidden alſo.

Queſt.

What is the firſt of theſe Ten Commandments?

Anſw.

Thou ſhalt have none other Gods before me.

Queſt.

What is herein commanded, and what forbidden you?

Anſw.

Anſw.

1. I am herein *commanded* to *acknowledg* the God of *Iſrael* for the *only true God*, and accordingly to *ſerve* and *worſhip* him as God, *viz.* To *believe* in him, to put my whole *truſt* in him, to *fear* him, and to *love* him above all; and to expreſs my inward *faith*, *hope* and love towards him, by the reverent performance of all *external acts* of divine worſhip commanded by him, and moſt eſpecially by my daily *prayers* unto him, and *praiſes* of him. Pro. 3 6. 1 Chr. 28. 9 Deu. 6. 13, 14. & 10. 12, 20. Mat. 4. 10. Deu. 6. 4, 5 Joh. 14. 15 Rom. 10. 13. Pſal. 32. 6. & 50. ult.

2. I am forbidden to acknowledg any other *God* beſides *him*, or to pay any ſuch divine worſhip to any other; neither yet to prefer the love and ſervice of any creature, before the love and ſervice of my *Creator*, who is *God* bleſſed for ever. Deut. 6. 14 Mat. 6 24. Rom. 1. 25 Rev. 22. 9.

Queſt.

What is the ſecond Commandment?

Anſw.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in the Heaven above, or in the earth beneath, or in the water under the earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God

God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my Commandments.

Quest.

What is herein commanded, and what forbidden you?

Answ.

Ex. 34,14 Deut.4.2, and 12.32 Mat.28.20 Psal.95.6, and 132.7 Rom.12.1 1Cor.6.20.

1. I am herein commanded to worship this only true God after an *holy* and *true manner*; that is, after such a manner as *himself* hath *prescribed* in *his holy Word*: and that I do it not only *internally*, in spirit and in truth; but also *externally*, with all lowly, humble and reverent prostration of *body* before *him*.

Lev19 4, and 26.1. 1Cor.10 14 Eze.14.4. 1 Cor. 10. Rom.2.22

2. I am forbidden to worship the *true God* after a *false manner*; not to worship him by an *Idol*, nor by an *Image*, neither yet according to the *fond Imaginations* of mine own heart: and that as I must avoid *Idolatry* and all false worship, on the one hand; so I must also take heed of *Sacriledg*, which is to rob God of the maintenance of his true worship, on the other side.

And the reason of this *Law* is given, because

becauſe *God* is ſo *jealous* of his *worſhip* and *glory*, leſt we ſhould give it unto any other, or to our ſelves, that he will ſeverely puniſh all ſuch as deprave his worſhip, even to the *third* and *fourth generation*, accounting of them as his *enemies*; but he will mercifully reward them that obey and ſerve him according to his Will, as being his *friends*, and promoters of his intereſt. Deu. 4. 24 and 5. 9. and 6, 15. 2 Cor. 11. 2 Iſa. 42. 8, and 48. 11 Exo. 34. 7 Deut. 5. 10 Dan. 9. 4. John 15. 14, 15.

Queſt.

What is the third Commandment?

Anſw.

Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

Queſt.

What is herein commanded, and forbidden you?

Anſw.

1. I am herein commanded to propoſe to my ſelf the *honour* of God's holy *Name* in all my actions both *divine* and *moral*: and to have a ſeparate and diſtinct reſpect for all ſuch *things* and *perſons* as have the *Name of God* called upon them, or more immediately relate to his ſervice. 1 Cor. 10. 31 Pſal. 93. 4. Eze. 22. 8. Pſalm 105 15. Luk. 10. 16 Eze. 44. 13

2. I

Lev. 18. 21 and 19. 12 and 21. 6. and 22. 2. Mat. 23. 16 20, 22. Hos. 10. 4. Lev. 24. 14 Jam. 3. 9. 2 Tim. 2. 19. Psal. 5. 7. Heb. 12. 28 Pro. 13. 13 Isa. 62. 2. 1 Cor. 11. 22 &c.

2. I am herein forbidden all rash, unadvised, wilful *profanation* of *God*'s ever-blessed *Name*, by *oaths*, *perjuries*, *execrations*, *cursings* of the *creatures*, of my *neighbours*, or of my *self*: nor to use the *Name of God slightly*, *idly*, *foolishly* and *vainly*, much less to cover any deceits, falshoods, or what is in any *respect unlawful* or *sinful*; not *unadvisedly* or *irreverently* to intermeddle with *God's holy Word*, *Sacraments*, or any parts of his *holy worship*; neither yet to *slight*, *undervalue*, or *despise* either *things* or *persons* wherein and whereby *God* is *honoured*, and whereupon is holy *Name* his called.

Zac. 5. 3, 4. Deut. 28. 58, 59. Heb. 12. 28, 29.

And the reason is given, because God will never *excuse* such *irreligious profanations* of his *Majesty*, but will assuredly punish all offenders in this kind.

Quest.

What is the fourth Commandment?

Answ.

Remember that thou keep holy the Sabbath day: six days shalt thou labour and do all thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and

and thy maid ſervant, thy cattel, and the ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Queſt.

What is herein commanded, and what forbidden?

Anſw.

1. I am *commanded* in *general* to dedicate every day of my life a *ſpiritual Sabbath* unto God, that is, a reſt from ſin, and vacancy to his ſervice: and in *particular*, that I devote every *ſeventh day*, or *one day* in *ſeven*, to the publick and ſolemn worſhip of God with the reſt of his Church and people. Col.2.16, 17. 1 Pet.2.5. Heb.4.10. Ex.31.15, and 35.2. Luk.2.56. Heb.10.25

2. I am forbidden on this day, either my ſelf to do, or ſuffer any I have command over, to do any *ſervile work*: but what is of *neceſſity* or *charity*, that ſo I may the better attend the ſervice of God both publick and private. Ex.31.14. and 34.21 Jerem.17. 21,&c. Deu.5.14. Mat.12.10 11,12,13.

And the reaſon is given, becauſe the Lord, after ſix days labour in the work of the *Creation*, reſted on the *ſeventh*; called therefore the *Sabbath*, which ſignifies Gen.2.2,3 Ex.31.17. Heb.4.4.

Mat.28.1. Joh. 20 19 Rev.1.10. nifies *rest*: the commemoration whereof, we *Christians* observe on the *first day* of the week which is *Sunday*, because our *blessed Lord* arose on that day from death to life, and perfected thereby the great work of our *Redemption*.

Quest.

What is the fifth Commandment?

Answ.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Quest.

What is herein commanded, and what forbidden?

Answ.

Rom.13.7 Lev.19.32 Pro.11.29 and 30.17 Eph.6,1. Col.3.20. Tit.3.1. Pro.24.21 Matth.22. 17, &c. 1Pet.2.13, 14,15,16, 17,18. Heb.13.17 1. I am commanded in *general* to give *honour* to whom *honour* is due, and to have *respect* to all my *Superiours*, whether in *age*, *quality*, or *condition*: more *particularly* to reverence and obey my natural *Parents* in all their just and lawful domestick commands; to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custom* and *honour*; to obey also all *civil Masters*, and all my *Spiritual Governours*, *Pastors* and *Teachers*, according to their several respective interests and authority over me.

2. I

2. I am herein forbidden all *disrespectfulness* to my superiors; all *disobedience* to the commands, and contempt of the persons of my *Parents*, and of all *higher Powers*; all *murmurings* and *repinings* against such as are in *Authority* over me, whether *Civil* or *Ecclesiastical*. Eccl. 10. 20. Pro. 30. 17 Rom. 13. 2, 3. 1 Pet. 2 18

And this is *the first Commandment with promise:* For that all peace and security depends upon this, that every one do his duty in all his relations unto others. Eph. 6. 2. 1 Tim. 2. 2

Quest.

What is the sixth Commandment? Mat. 22. 39

Answ. Eph. 5. 29.

Thou shalt do no murther. Gen. 9. 5. Ro. 12. 18. Heb. 12. 14

Quest.

What is commanded and forbidden herein? Ro. 12. 14. & 13. 9, 10 1 Pet. 1. 22

Answ.

1. I am herein commanded to use all means for the preservation both of my *own life*, and the *lives* of *others also:* and to this end to live *peaceably* and *charitably*, and to love *all men*, even my very *enemies*. 1 Joh. 3. 11 & 4, 7, 8. Mat. 5. 43, 44. Luke 6. 32, &c.

2. I am forbidden not only to avoid all manner of *murther* and *blood-shed* whether directly or indirectly; but also Gen. 9. 6. Psal. 55. 23 Eph. 9. 31. Col. 3. 8. Lev. 19. 17

Ro.3.13. 1Thes.5.15 1 Pet.3. 1 Mat.5.21, 22.

all *anger*, *wrath*, *hatred*, *variance*, *strife*, *contention*, *revenge*, and *reviling* of others, though I be provoked thereunto.

Quest.

What is the seventh Commandment?

Answ.

Thou shalt not commit Adultery:

1 Cor.6.13 &c. 1Thes.4.3 4, 5. & 5. 6, 8. 1 Pet.5.13 & 4, 7. Deu.5.18. 1Cor,10.8 Gal.5.19. Eph.3.5. Col.3.5. 2 Cor.7.1. Mat. 5.27, 28. Gal.5.24. Ro.13.13. Luk.21.34 1 Cor.5.9, 11. 1 Pet.3.2, 3, & 4.3. Job 31.1. Isa.3.16, &c. 2 Pet.2.14 Col.3.8. Eph. 5. 4.

Quest.

What is commanded, and what forbidden herein?

Answ.

1. I am herein commanded to be *chast*, *sober* and *temperate*, that both my *soul* and *body* may be *preserved* the pure, spotless and immaculate *members* of *Christ*, and *temples* of the *Holy Ghost*.

2. I am forbidden *adultery*, *fornication*, and all kind of *corporal uncleanness*, together with all kind of *unclean thoughts* and *desires*, *words* and *behaviour*, and all provocations thereunto, *viz.* all *riot* and *excess*, *surfeiting*, *gluttony*, and *drunkenness*; all wanton and loose *company*, light *attire*, wandring *eyes*, and filthy *communication*.

Quest.

What is the eighth Commandment?

Answ.

Thou shalt not steal.

Quest.

Queſt.

What is commanded, and what forbidden you herein?

Anſw.

1. I am commanded to be *juſt* and *upright* in all my dealings, that ſo no man may by me be deprived of what rightly belongs unto him; and to my power I am commanded to be *charitable* alſo, that the poor be not deprived of their proper livelihood and ſubſiſtence, which is my *ſuperfluity*. And in caſe of any wrong done by me, I am hereby enjoined to make *reſtitution* to the party wronged by me; or if that cannot be done, to give it to the *poor*. Iſa. 56. 1. & 33. 15. Pſalm 15. 2 Pro. 3. 3. & verſe 7. 26 Pſalm 82. 3 Ecc. 4. 1. & 24. 21, 22. Mat. 5. 42. Lev. 6. 4, 5 & 24. 21. Rom. 13. 7 Luke 19. 8 Dan. 4. 27

2. I am forbidden all *oppreſſion* and *extortion*, *ſtealth*, *cozenage*, *circumvention*, denial of an *alms* to the poor: and in a word, all ways and means whereby either publickly or privately, by *force* or by *fraud*, I may *acquire* or *detain* from *any* what either by the *rule* of *righteouſneſs* or *charity* belongs unto them. Lev. 25. 14, 17. Eze. 22. 12 Lev. 19. 11, 13. 1 Theſ. 4. 6 Luke 6. 30 Rom. 13. 8 Job 4. 7, 8, 9.

Queſt.

What is the ninth Commandment?

Anſw.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

Psal. 15.2. Luk. 8. 16. Eph. 4. 25. Prov. 22. 1 Eccl. 7. 1. Rom. 13. 9 10. James 3. 1, 10. Col. 1. 6. Lev. 19, 11, 16. Tit. 3. 2. Jam. 4. 11. Rev. 22. 15 Pro. 10. 18 Psal. 110. 5 1 Pet. 3. 9, 10. Mat. 7. 1. Pro. 11. 13 & 18. 8. Eccl. 19. 6 7, &c. & 21 25, 26. & 20, 25. Jam. 1. 19.

1. I am commanded in general to give *testimony* to the *truth* upon all occasions: and particularly to preserve and advance the *good name* and esteem of my *neighbour*, and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery*, I may.

2. I am forbidden all *false* and *evil* speaking, *lying* and *slandering*, *railing* and *reviling*, rash *censuring* and *condemning* others: and to this end I am forbidden *all tale-bearing*, and much *medling* and *talking* of other mens lives and manners, wherein by some respective duty I am not concerned.

Quest.

What is the tenth Commandment?

Answ.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is thy neighbours.

Quest.

What is commanded, and what forbidden you herein?

Answ.

Anſw.

1. I am commanded to be *content* with my preſent ſtate and condition, whatever it be, and in order hereunto to be *diligent* and induſtrious in the duties of my calling, both for my own ſupport, and relief of others. Phil.4.11. 1 Tim.6.6 8. Heb,13.5. Eph.4.28. 2 Theſ.3. 8, &c.

2. I am herein forbidden not only not to wrong my *neighbour* in *body*, *goods* or *good name*, but not ſo much alſo as to *covet* or deſire it: neither in relation to my profit, to covet my *neighbour's houſe*, *ox*, *aſs*; neither in relation to my pleaſure, to covet *his wife*, *maid*; neither yet in relation either to profit or pleaſure, to covet *any thing that is his*. Pro.10.4, & 13,4. & 21,5. Rom.7.7: 1 Joh.2.16 Mat.15.19 Jam. 1.15.

Queſt.

What doſt thou chiefly learn by theſe Commandments?

Anſw.

I learn two things to be chiefly and ſummarily enjoined and commanded me, namely, 1. **My duty towards God.** 2. **My duty towards my neighbour:** which divide theſe *ten Commandments* into *two Tables*, the *former* conſiſting of the *four firſt*, and the *latter* of the *ſix laſt* Commandments. Mat.22.37 38,39,40. Ex.31.18, & 32,15, 16.

Quest.

What are the particulars of **your duty towards God**, in the four first Commandments enjoined?

Answ.

Deut. 30. 16. 20. Mat. 22. 37 Luk. 10. 27 The summe of all in *general*, is, *to love the Lord my God with all my heart, and with all my soul, with all my mind, and with all my strength.* More *particularly*,

1 *Comm.* **To believe in him**, to fear him, to put **my whole trust in him**, to call upon **him** by fervent and frequent prayers, **to give him thanks** for his mercies, and daily to praise and magnifie his Name.

2 *Comm.* **To worship him**, and that not only with all *inward* devotion of soul, but also with all *outward* reverence and low prostration of body.

3 *Comm.* **To honour his holy Name and his Word**, and whatever hath his holy Name and mark imprinted thereon.

4 *Comm.* **To serve him truly all the days of my life**; and also punctually to observe those days that are consecrate to his publick and solemn worship.

Quest.

What are the particulars of **your duty**

duty towards your **Neighbour**, in the six last Commandments enjoined?

Answ.

The summe of all in *general*, is, **to love my neighbour as my self**, and to express this love, **by doing unto all men as I would they should do unto me.** More *particularly*, Rom. 13.9 Mat. 7.12.

To love, honour and succour my Father and **Mother**, to honour and obey the **King** and **his Ministers** *of Justice*: to submit my self to all my **Governors, Teachers**, spiritual **Pastors** and **Masters**: to order my self lowly and reverently to all my **betters**, and *affably*, *courteously* and *kindly* to all persons whatsoever. 5 *Comm.*

To hurt no body by word or deed, to bear no malice nor hatred in my heart. 6 *Comm.*

To keep my body in temperance, soberness and chastity. 7 *Comm.*

To be true and just in all my dealings, and to keep my hands from picking and stealing. 8 *Comm.*

To abstain all evil-speaking, lying and slandering. 9 *Comm.*

Not to covet or desire other mens goods, but to learn and labour truly 10 *Comm.*

to get my own living, and to do my duty in that ſtate of life wherеunto it ſhall pleaſe God to call me.

LOrd have mercy upon me, and write all theſe thy Laws in my heart, I beſeech thee: and give me thy grace enabling me to expreſs my obedience hereunto in all the actions of my life, through Jeſus *Chriſt our Lord. Amen.*

CHAP. III.

Of the Lord's Prayer.

Queſt.

DOſt thou think that thou art able to do all theſe things of thy ſelf, to walk in the Commandments of God, and to ſerve him?

Anſw.

Iſa. 26. 12. John 15. 5 Phil. 2. 13, & 4. 13. Pſal. 105. 4 Mat. 7. 7, 11. Luke 11. 9, 10, 11, 12.

I do moſt humbly confeſs that **without Gods ſpecial grace,** I cannot obſerve to do the leaſt of God's Commandments; and *I muſt therefore* **learn at all times to call upon God by diligent prayer** for the aſſiſtance of his divine grace.

Queſt.

Queſt.

After what manner are you to pray unto God?

Anſw.

After the ſame manner that *Chriſt* in his *holy Goſpel* hath taught me, ſaying, **Our Father which art in Heaven, &c.**

Queſt.

Of how many parts doth this prayer conſiſt?

Anſw.

Of three parts: 1. the *Preface*, 2. the *Petitions*, 3. the *Doxology*, or concluſion.

Queſt.

Rehearſe the parts diſtinctly.

Anſw.

1. The *Preface* in theſe words, **Our Father which art in Heaven.**

2. The *Petitions* are ſix in number. The three firſt concern the glory and ſervice of God: *viz.* 1. **Hallowed be thy Name.** 2. **Thy Kingdom come.** 3. **Thy will be done in earth as it is in Heaven.** The three laſt concern *our own* wants and engagements: *viz.* 4. **Give us this day our daily bread.** 5. **Forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.** 6. **Lead us not into temptation, but deliver us from evil.**

3. The

3. The *Doxologie* or Conclusion in these words, **For thine is the Kingdom, the power and the glory, for ever and ever**, Amen.

Quest.

What do you desire of God in this Prayer?

Answ.

Preface. I desire my **Lord God our heavenly Father, who is the giver of all goodness**, and gives *willingly*, because a *father*, and *plentifully* because *in heaven*, that he would be pleased **to send his grace unto me and unto all people.**

1 Petition. 1. **That we may worship him as we ought to do**: that his ever-blessed *Name* may be *sanctified* by me and by all *men* upon whom his *Holy Name* is *called.*

2 Petition. 2. **That we may serve him** as becomes the *faithful subjects* of his Kingdom, submitting unto, and walking after his most *holy Laws.*

3 Petition. 3. **That we may obey**, and do his will both *readily*, *sincerely* and *constantly* here upon earth, as it is done by the blessed *Angels* and *Saints* in heaven.

4 Petition: And I do farther **pray unto him**, that as our *necessities* are renewed every day, so he would be *pleased* **to send us**

day

day by day **all things that be needful both for our ſouls and bodies.**

That he would be merciful unto us, and forgive us our ſins through *Jeſus Chriſt*; reſolving for his ſake, and according to his command, to forgive all others in what they do or ſhall offend and treſpaſs againſt me. *5 Petition.*

That he would ſave and defend us from all dangers ghoſtly and bodily; preſerving us from the evil of *ſin* by his *Grace*, and delivering us from the evil of *puniſhment* by his *Mercy*: and more particularly, that he would deliver us from all the temptations of that grand enemy of our ſouls, the *Devil*; that ſo we may be delivered from the wrath of God, and from *everlaſting death* and *damnation* hereafter. *6 Petition.*

And this I truſt he will do of his great mercy and goodneſſe, being *infinite* in both, as he is in *glory*, *power* and *dominion*: His *Kingdom* is over all: his *Power* is infinite, and his *Glory* is above the *heavens*, and this from everlaſting to everlaſting. And it is the hearty deſire of my ſoul that it ſhould be ſo: **and therefore I ſay, Amen**, that is, **So be it.** *Concluſion.*

Queſt.

Quest.

Must you always make use of this form when you pray unto God?

Answ.

This is always to be annexed to my prayers, either before or after: for it is both the *Pattern* according to which I am to pray, *Mat.* 6. 9. and the *form* also I am to use when I pray: commanded *Luke* 11. 3.

Mat. 6. 9, &c.
Luk. 11. 3.

O *Holy* Jesu, *who hast taught me to pray unto God aright, give me the heart with all religious carefulness & devotion of soul to observe thy directions and commands herein, and daily to pour forth my soul unto God in that divine and heavenly inspired prayer which thou hast taught me. And let my prayer be ever acceptable unto God, through thy blessed mediation and intercession for me, who art my only Advocate and Mediator, blessed for ever.* Amen.

CHAP. IV.

Of the Sacraments.

Quest.

WHat other means hath God ordained for the conveyance of his graces into our hearts? *Ans.*

Answ.

The use of *Sacraments.*

Quest.

How many Sacraments hath Christ ordained in his Church?

Answ.

Two only, as generally necessary to salvation: there are other external representations of God's mercies, and rites of conveying the same; but there are only two *commanded* as absolutely necessary to salvation: **that is to say, 1. Baptism, 2. and the Supper of the Lord.** By *Baptism* we are admitted members of Christ's Church: by the *Lords Supper* we are confirmed, and grow up to be *perfect men in Christ*: therefore *Children* are admitted to the Sacrament of *Baptism*, but not to the *Lord's Supper* till they be grown up to ripeness of years.

Exod. 31. 13, 14. Ephes. 5. 31, 32. Acts 13. 3 Mat. 28. 19 & 26. 26, 27, 28. Rom. 6. 3. Gal. 3. 27. Col. 2. 7. John 6. 53 54, 55, 56.

Quest.

What meanest thou by this word Sacrament?

Answ.

I mean an outward and visible sign of an inward and spiritual grace given and ordained by Christ himself, as a means whereby we may receive the

the same, and a pledge to assure us thereof. Or thus:

Because the graces and mercies of *God* in *Christ* are inward and invisible, therefore *Christ* complying with the
1 Pet. 3. 21 *weakness* of our *souls*, which understand
1 Cor. 11. 26. not but by *bodily organs*, hath ordained in his *Church* certain *Rites* called *Sacraments*, which are not only *visible* and apparent *signs* of his *invisible* and *hidden Graces*, but also the *means* whereby we are made partakers of his *Graces*, and *pledges* to assure us of them.

Quest.

How many parts be there in a Sacrament?

Answ.

Two: 1. **The outward visible sign**, or thing *signifying*; 2. **the inward invisible Grace**, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

That which we see with our eyes in
Acts 10. 47. Baptism is **Water, wherein the person baptized is dipped, or sprinkled with it**: And the form of words to be
Mat. 28. 19 used when the *person* is so *washed*, is, **In the**

the name of the Father, of the Son, and of the Holy Ghost.

Quest.

What is the inward or spiritual Grace thereby represented?

Answ.

The washing of the soul from sin, and sanctification to the sacred service of God; which is called in holy Scripture, A death unto sin, and a new birth unto righteousnesse: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace. Col.2.11, 12. 1 Cor.6.11 Eph.5.26 Act.22.16 Rom. 6.34 Phil.3.10. 1 Joh.3.14 John 3 5. Psal. 51.5. Eph.2.3.

Quest.

What is required of persons to be baptized? John 1.12

Answ.

Two things: 1. **Repentance whereby they forsake sin**, and consequently the service of the *world*, the *flesh* and the *Devil*, tempting unto sin. 2. **Faith**, whereby they stedfastly believe the promises of God made to them in that Sacrament. Acts 2.30. Acts 8.35, 36,37.

Quest.

Why then are Children baptized, when by reason of their tender age they can neither believe nor repent?

Answ.

Answ.

Mar.10.4. They have *Faith* and *Repentance* in the *possibility*, though not in the *actual exercise* thereof; in the *seed*, though not in the *fruit:* and **they do perform** these duties, though not by themselves, yet **by their Sureties, who promise and vow both Faith and Repentance in their names; which when they come to age, themselves are bound to per-**
2 Pet.2.20 **form**;* otherwise they forfeit the benefits of their Baptism.

Quest.

Why was the Sacrament of the Lords Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*. 2. For a *Seal*. 1. For a Sign: to
Luk.22.19 signifie and represent unto us **the sacrifice of Christs death** for the sins of the world, whereof we ought **to have the continual remembrance.** 2. For a Seal to convey, or pledge to assure us
John 6. 54,55,56. of the **great benefits we receive by** the death of *Christ*.

Quest.

Since in every Sacrament you say there are two parts, the outward sign and the inward grace: **what is the outward**

ward part or sign of the Lords Supper.

Answ.

The outward elements in this *Sacrament* are **Bread and Wine, which the Lord hath commanded to be** *administred* and **received**; saying, *Take, eat, drink ye all of this; do this in remembrance of me.* 2 Cor. 11. 23. Luke 22. 19.

Quest.

What is the inward part or thing signified by the Sacramental Bread and Wine?

Answ.

The body of Christ broken upon the Cross, by the *Bread*; and his *Blood* poured out, by the *Wine*: and as the *Bread* and *Wine* are truly taken and received corporally, so **verily & indeed is the body and blood of Christ taken and received** spiritually of every true *faithful* soul **in the Lord's Supper,** if rightly administred. John 6. 51. John 6. 56, 63. 1 Cor. 10. 16.

Quest.

What are the benefits whereof we are made partakers by the right receiving of the Lord's Supper?

Answ.

Our souls are thereby **strengthned**

Mat. 11. 28 Rom. 8. 32 Phil. 4. 13. Eph. 1. 7, 8 1 Pet. 2. 3. Eph. 5. 30. John 9. 55, 56. Pſal. 104. 15.

with divine grace, **and refreſhed** with the ſenſe of God's mercy by the virtue of **Chriſt's body and blood** ſpiritually received, even **as our bodies** are ſtrengthened and refreſhed in the uſe of common and material *bread and wine*.

Queſt.

What is required of them that come to the Lords Supper, that they may be made partakers of the benefits thereof?

Anſw.

1 Cor. 11. 28. 2 Cor. 6. 14 Pſal. 24. 4. & 26. 6. 2 Cor. 7. 1. Heb. 6. 4, 5 6. Jo. 3. 15, 16. & 6. 25 & 7. 38. Jam. 2. 14, 17, 20, 24, 26. 1 Cor. 11. 24, 25. 2 Pet. 1. 15 Pſal. 23. 2, 3. Mat. 5. 23, 24. 1 Tim. 6. 18 Heb. 13. 6.

To examine themſelves: 1. Whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life. 2. Whether they **have a lively faith in the mercies of God through Chriſt:** now the *life* of *faith* is *obedience* or *good works*; for *faith without works* is dead. 3. That they have **a thankful** and devout **remembrance of Chriſts death.** 4. That they **be in charity with all men:** which charity is exerciſed in *giving* and *forgiving*. 1. *Giving* unto *others* what their neceſſities require and our abilities afford. 2. *Forgiving* others in what they have any way provok'd or injur'd us. Mat. 6. 14, 15. Epheſ. 4. 32. Col. 3. 13.

O Holy

O Holy Jeſus, *who haſt vouchſafed not only to redeem me unto God in thy blood, but alſo to ordain Sacraments whereby I may not only be ingraffed into thee, but alſo nouriſhed by thy moſt precious body and blood; O fill my heart with true thankfulneſs unto thee for ſuch unſpeakable mercies; and grant that in the Wiſe and Pious uſe thereof, I may grow up into thee in all grace and godlineſs, to the hopes of a full and immediate enjoyment of thee face to face in Glory, Bleſſed* Jeſus, *Saviour and Redeemer. Amen.*

Objections againſt the Catechiſm Anſwered

PREFACE.

THere is an Old Saying, *Where God hath his Church, the Devil hath his Chappel*; where God by the Miniſtry of his Church doth plant his holy and true Religion, there the Devil endeavours by the Miniſtry of Hereticks and Schiſmaticks to introduce falſe and oppoſite notions and ways in Doctrine and Worſhip: Inſomuch that there is no one Article of the Chriſtian Faith, but hath in ſome ages of the Church been undermined by heretical poſitions.

We muſt not therefore think it ſtrange, though the whole frame of Religion, ſo happily eſtabliſhed in this Church, be in all the parts thereof depraved by factious and malicious ſpirits; and that partly to ſet up themſelves, in the advance of their own private gifts and endowments; and partly to palliate their defection from the Church, and their ſinful practices in fomenting the diſobedience of others.

Amongſt the reſt, this *Catechiſm* of the Church hath not eſcaped the traducing tongues and pens of ſuch malignants, who have filled

led the ears, and poiſoned the hearts of many with ſecret ſuggeſtions; as if this firſt milk of our Holy Mother's breaſts were neither ſincere nor nouriſhing, but both weak, defective and ſottiſh, as alſo impure and tainted: whereas the defects and faults imputed, are not in the nouriſhment, but in the palate; not in the particulars objected, but in the miſapprehenſions or diſaffections of the objectors.

Object. 1. And firſt, it is objected againſt this *Catechiſm* in general, *That it is defective and wanting in the Explication of many neceſſary Points of* Faith, Juſtification, Sanctification, *&c.* Election *and* Reprobation.

Anſw. Thoſe Doctrines the neglect whereof is objected, are not altogether omitted, but are briefly (according to the nature of a Catechiſm) expreſt: And, to ſpeak truly, it is not the Omiſſion, but the plain, ſhort and Orthodox expreſſion of them, that is the ground of the Exception. And farther, where any thing is either more obſcurely or more briefly expreſt, it is the deſign of the foregoing Paraphraſe more fully to explain it.

Object. 2. It is ſecondly objected againſt the two firſt Queſtions in the *Catechiſm*,

viz. *That they are trivial, light and impertinent to ask,* What is your Name? *and,* Who gave you that Name? *Whereas the* Catechiſt *both commonly knows the name of the* Catechumenos, *and the perſons that impoſed it alſo.*

Anſwer. As to the firſt Queſtion, The *name* of the Catechiſed Perſon is demanded, to put him in mind of that *Holy Chriſtian Religion*, which 1. together with his *Name*, he received; and 2. under his *Name* promiſed ſolemnly to maintain, and cleave unto; called therefore his *Chriſtian Name:* ſo that this firſt Queſtion is as pertinent and ſeaſonable to make entrance into the Principles of Religion, as if it ſhould be askt, *What Religion do you profeſs?* wherewith other *Catechiſms* begin, without any objection made againſt them.

As to the ſecond Queſtion, the perſons that *gave him this Name* are demanded, to bring into his knowledg *when*, *by whoſe means*, and *after what manner* he became Profeſſor of that *Chriſtian* Religion whereof his Name is the badg and cognizance: which is moſt agreeable to the practice of the Primitive Church; for, ſaith *Tertullian*, one of the moſt ancient Fathers of the Church, preſcribing

Ter. Preſc. adv. Hæret.

bing againſt Heretics: *We admit none to be entitled to the Scriptures, except he can firſt ſhew us of whom and by whom, at what time and after what manner he was admitted into the Ark of Chriſts Church, and whether he ſtedfaſtly hold and maintain thoſe general Principles wherein all Chriſtians do, and ever did agree,* (*viz.* the Creed, the ten Commandments, the Lotd's Prayer, and Doctrine of the Sacraments, which make up the body of our Catechiſm) *otherwiſe we preſcribe againſt them as ſtrangers who have no right to the Communion of Chriſt's Church, nor title to his Holy Word.*

Object. 3. Againſt that Expreſſion in anſwer to the ſecond Queſtion, *An inheritor of the Kingdom of Heaven*; it is objected, that the party baptized, though regenerate, is not thereby actually an inheritor, but an heir only of the Kingdom of Heaven.

Anſwer. The baptized Infant being Regenerate, is both actually an inheritor of the Kingdom of Heaven, that is, a member of the Kingdom of Grace in this life, as alſo an heir of the Kingdom of Heaven, that is, of the Kingdom of Glory in the life to come; ſo that the one word is equally as proper as the other.

Object. 4. The next and grand objection is

againſt the *uſe* and *name* of *Godfathers* and *Godmothers*, viz. *That the uſe is unwarrantable, and the name profane, as being a breach of the third Commandment.*

Anſwer. For the uſe of *Godfathers*, &c. 1. 'Tis enough to ſatisfie any modeſt, humble, good Chriſtian, that ſuch is the cuſtom, and hath been conſtantly the practice of the Univerſal Church, againſt which no obedient Son of the Church can, without the guilt of Schiſm, preſume to diſpute and argue, ſince Church-cuſtoms are of ſufficient authority with S. *Paul*, 1 *Cor.* 11. 16.

Neither, 2. is this the cuſtom of the Roman Church only, (which is the cauſe of this and all other cavils againſt our Church) nor is it only the cuſtom of the Church of Chriſt under the Goſpel, but alſo of the Church of God under the Law. For when any of the Children of God's people were to be received into the Covenant by Circumciſion, (whereunto Baptiſm now anſwereth) the Infant was preſented and held forth to be circumciſed of the Prieſt, not by the Father, but by ſome choice friend on purpoſe elected to that ſacred office; which is not only affirmed by ſuch as deliver unto us the Hebrew cuſtoms, but the uſe of ſuch Godfathers is alſo expreſſed

Leo Modena Godwins Ant.

expreſſed, *Iſa.* 8. 2, 3. upon which Text *Junius* himſelf obſerves the uſe of God-fathers to be derived to us Chriſtians from the like cuſtom amongſt the *Jews*, the which is alſo intimated *Luke* 1. from verſe 57, to 60.

Jun. in Iſa. 8. 8.

3. We muſt either deny Children to be admitted into the *Covenant* of *Grace* by Baptiſm, (contrary to our Saviours *command* *, and to Apoſtolical *Tradition* a,) or elſe we muſt neceſſarily grant them the benefits of ſuch Chriſtian friends as ſhall bring them unto Baptiſm, and therein both anſwer and undertake in their ſtead, who, by reaſon of their tender years, can neither anſwer nor ingage for themſelves. This even in *Civil affairs* is allowed ſufficient, that Infants ſhall act by their Proxies and Guardians: and it is deemed juſt and reaſonable, when any perſon cannot make payment of a debt which is for the preſent due, that the *Creditor* be ſatisfied by ſufficient *Bondſmen*, who ingage with him that he ſhall pay the debt at ſuch a time when he ſhall be able: and undoubtedly God is no leſs merciful to ſufficient debtors, than hard-hearted men.

* Mat. 28. 19. Mar. 10. 14.

a *Conſuetudo matres Eccleſiæ in baptizandis parvulis nequaquam ſpernenda eſt, nec ullo modo ſuperflua deputanda, nec omnino credenda, niſi Apoſtolica eſſet traditio.* Aug. l. de Gen. ad lit. c. 23.

But

Object. 5. But it is here further objected, *That this duty more properly belongs to* Parents, *to anſwer and engage for their children, than to* ſtrangers, *who perhaps, by reaſon of diſtance, or for want of opportunity, cannot perform this Obligation.*

Anſw. 1. But 1. Parents ſtand obliged already, both by the Laws of *God* and *Nature*, to teach their Children thoſe Chriſtian duties whereunto they are bound in Baptiſm, and need not any new Obligation hereunto upon the Baptiſm of their Children.

Neither 2. is the engagement of the *Parents* only ſufficient to be taken in ſo weighty a matter: becauſe,

1. 'Tis from the Parents that the Children do derive that *Original pollution* from which they are to be waſhed in the ſacred waters of Baptiſm; in reſpect whereof Parents in former times have not been admitted ſo much as to be preſent at the Baptiſm of their Children. And many perſons yet living can remember this cuſtom, that the Father, when he came with his Child and friends to the Church, ſtood without at the Church-door whilſt his Child was carried into the Church by his friends to be baptized.

2. The *Parents* alſo may die before their Children come to years of underſtanding, that

that ſolemn promiſe made in their names.

3. *Parents* alſo may be ignorant or negligent in performing thoſe duties they owe towards their children in their behalf: or,

4. They may be ſeduced into *Hereſie* or *Schiſm*, whereof there was never more danger, and conſequently never more need of Sureties to be taken in this reſpect: which diſcovers unto us the *Serpentine Subtilty* of that unclean Spirit of *Errour* and *Diviſion*, and the *Peſtilential* practices of his Inſtruments, *Hereticks* and *Schiſmaticks*, who are now moſt buſie in undermining this prudent way of the Church, when there is the greateſt neceſſity of obſerving the ſame.

Anſw. 2. 3. Theſe *Godfathers* cannot be looked on as ſtrangers, as long as they are members of the ſame Church: and if they perform not the Obligation, yet the Church it ſelf takes care to ſupply this want, by *Catechizing* all that are baptized, and inſtructing them in the *vow* of *Baptiſm*, and ſo fitting them for *Confirmation*, in which they take the ſame vow in their own name, which in *Baptiſm* others took in their ſtead.

Laſtly, by the means of this pious and prudent cuſtom of Chriſt's Church, a *Spiritual Kindred* among Chriſtian Neighbours is

is contracted, and *Charity*, which is the *life of Chriſtianity*, is maintained and increaſed.

Anſw. 3. As for the name of *Godfathers* and *Godmothers*, it cannot be any vain, light or trivial uſe of the moſt Holy Name of *God*: ſince this name is both uſed in matters of ſo high concernment, and the uſe thereof alſo is ſignificant and proper, more proper than that of *Witneſſes* or *Sureties*, if we conſider either 1. *The Office* of theſe perſons whom we rightly call *Godfathers*; which is, firſt, to offer up unto *God* the party baptized, and to devote him to his ſervice. Secondly, to confeſs and profeſs unto *God* Faith, Repentance, and Obedience in their Names. And thirdly, to become bound unto *God* for their performance hereof when they come to years.

Or, 2. if we conſider the benefit they receive by Baptiſm, which is, therein to be made the *Children of God*: in which reſpect chiefly their Sureties are called *Godfathers*.

Object. 6. Whereas it is ſaid in the Catechiſm, *I believe in God the Son, who hath redeemed me and all mankind*: it is objected, *That this doctrine is erroneous, becauſe Chriſt died only for his Elect and Choſen.*

Anſwer.

Anſwer. But rather this aſſertion of the Objectors is erroneous, there being nothing more clear in Holy Scriptures than this, that *Chriſt died for all men*; and this not only *ſufficiently* for all, but *intentionally* for all, though not *effectually* for all; becauſe the greater part of mankind through the wickedneſs of their own wills do fruſtrate his pious intention, either by not accepting his offers of Grace and Salvation, or not performing the condition on which theſe offers are tendred: nor can any thing be more plainly and clearly expreſſed than is this doctrine in holy Scripture, That it is neither Gods intention nor deſire, *That any ſhould periſh, but that all ſhould come to repentance*, 2 *Pet.* 3. 9, and that in order hereunto he ſent his Son into the World, *that whoſoever believeth in him might not periſh, but have everlaſting life*, John 3. 15, 16. who is therefore termed the *Saviour of the world*, *John* 4. 42. and *the Saviour of all men*, 1 *Tim.* 4. 10. and *the true light that lighteth every man coming into the world*, *John* 1. 9. And the end of his coming is expreſſed to be, *that the world through him might might believe*, *John* 1. 7. and *that the world through him might be ſaved*, *John* 3. 17.

John 3. 16. Heb. 2. 9. 1 Tim. 4. 10. 1 John 2. 2.

Ezek. 18. 23, 32. 2 Sam. 14. & 33, 11, 14. 2 Pet. 3. 9. Rom. 1. 4, 5.

And

And that the *World* in theſe places might not be miſtaken for *the world of the Elect* only, the Apoſtle ſaith plainly, *that Chriſt is the Saviour of all men*, but eſpecially of them that *believe*, 1 *Tim.* 4. 10. The Saviour of all men, *ſufficiently* and *intentionally*: and of them that believe, *ſufficiently* and *effectually*.

To the ſame purpoſe, but more undeniably yet, 1 *John* 2. 2. *He is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world*: The Apoſtle foreſeeing and confuting that opinion of *Chriſt dying for the Elect only*, with a [*not only, but alſo*] the which alſo is flatly contradicted, *Heb.* 2. 9.----*That he might taſte death for every man.*

Upon theſe and many more evident Texts of ſacred Writ, we are taught by our Church rightly *to believe on God the Son, who hath redeemed us and all mankind.*

Object. 6. In the ſetting down our duty towards God, as the full meaning of the firſt Table of the Law, there is nothing mentioned touching the obſervation of the Sabbath-day in the fourth Commandment enjoined.

Anſw. The ſpiritual meaning of this Law is expreſſed, which is, *to ſerve God truly all the*

the days of our life, which is that true Christian Sabbath, whereof the Jewish Sabbath was a Type *. And although the observation of the Lord's day, and other days devoted to the service of God, be a duty generally enjoined in the fourth Commandment; yet more especially it belongs to the fifth Commandment, as being a *species* of that honour and obedience which we owe to our Spiritual Mother *the Church*.

* Col. 2. 16, 17.

Object. 7. Whereas it is affirmed in the Catechism, *That Children to be baptized do believe and Repent by their* Sureties, *who promise and vow in their* Names, *&c.* It is objected, *That no person can Believe or Repent by a Proxie, neither can either Children or Elder persons be made partakers of the benefits of Baptism by the Faith of others, but every one becomes accepted and beloved of God by his own, and not by another mans Faith and Repentance.*

Answer. It is no strange or new opinion this, that one person may be made partaker of the benefits of Christ by the faith of others: whereof the example of the Centurions servant, who was healed by the vertue of his Masters Faith, *Matt.* 8. 10, 13. of the palsie-man healed by the faith of his Friends, *Matth.* 9. 2. and of the daughter of the *Canaanitish* woman healed by the

the faith of her mother, *Mat.* 15. 28. are ſufficient and evident teſtimonies. We read alſo of *Jairus*'s daughter raiſed from the dead by the faith of her Parents, *Luke* 8. 50. and of *Lazarus* raiſed upon the faith of his Siſter *Martha*, *John* 11. 26, 27, &c. And being by Baptiſm ſpiritually raiſed up from the dead, it may very well be believed to be done by the vertue of the faith of others.

Rom. 6. 4. Col. 2. 12.

Certe dignum eſt ut qui peccato carnalium Parentum polluuntur, fide ſpiritualium Parentum ſalventur. Ham in Hom. in die Aſcenſi

I ſhall conclude with the ſaying of an ancient Divine upon this ſubject: *It is but meet and fit that Children, who are polluted with Original ſin by traduction from the loyns of their Carnal Parents, ſhould be regenerate, and healed in Baptiſm by the faith of their Spiritual Parents, or* Godfathers.

To

To the Reader.

BEing desired in the second Edition of the Catechism, to add thereunto a Morning and Evening Prayer; I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful and more effectual than two longer Prayers only:

Because, 1. *after this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.*

2. *'Tis more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed,* Matt. 6. 9.

3. *Because that Devotion, which is the very life of Prayer, is sooner damped and deaded in the use of one long uninterrupted Prayer, than of many shorter Prayers: the ending of one Prayer, and beginning of another, adding new heat of zeal and devotion to the soul.*

4. *Because young persons, and servants, and all that be under authority and commands of Superiours, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently and perfunctorily run over: whereas in such cases some of these shorter Prayers may be omitted, and the more necessary and pertinent ones only used.*

Prayers for Morning and Evening, and for the King.

Morning Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

I.

BLeſſed be the holy and undivided Trinity now and for evermore; and thrice bleſſed be the great and glorious Majeſty of Heaven, who hath preſerved me this night paſt, and brought me ſafe to the beginning of this day, adding day after day unto my life, and ſpace for repentance unto my days. I laid me down and ſlept, and roſe up again; for thou, Lord, ſuſtainedſt me, and madeſt me dwell in ſafety. I awaked, and behold, and lo my ſleep was ſweet unto me: bleſſed be thy holy Name therefore; and bleſſed be that infinite mercy of thine, whereby I live and move and have my being, and do enjoy all things neceſſary to maintain this my life and being, through *Jeſus* Chriſt our Lord. *Amen.*

II.

I Confeſs, O Lord, that I am leſs than the leaſt of all thy mercies, that I am unworthy

to

to lift up mine eyes to Heaven, which is the throne of thy Purity, or to tread upon the earth which is the footſtool of thy Majeſty: for I have ſinned againſt Heaven and before thee-------Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies do away mine offences. Turn thy face away from my ſins, and blot out all my miſdoings, for his ſake whom thou haſt given a ſacrifice for the ſins of the world, *Jeſus* Chriſt our Lord. *Amen.*

Here confeſs the ſins of the night paſt.

III.

AND here, O Lord, I proſtrate my ſelf at the footſtool of thy divine Majeſty, I humble my ſelf under thy moſt mighty hand: I repent me exceedingly of all my daily backſlidings from thee; and do again renew that vow and promiſe made in my Baptiſm, forſaking the ſervice of the World, the Devil, and the Fleſh. I offer and preſent unto thee and to thy ſervice my ſelf, my ſoul and my body, my thoughts and deſires, my words and actions, to be this day and every day guided and ordered by thee; humbly beſeeching thee to look mercifully upon my infirmities, to turn away from me all thoſe evils of puniſhment which I by my manifold evils of ſin have righteouſly deſerved: And remembring whereof I am made, how

frail I am, and how prevalent are my ghoſtly enemies, I moſt humbly beſeech thee to ſtrengthen me againſt all the crafts and aſſaults of the Devil, the World and the Fleſh, that they never prevail againſt me, either to draw away my heart from thee, or my actions from the Rule of thy moſt Holy Laws; but that I may, according to my promiſe and bounden duty, keep thy holy Will and Commandments, and walk in the ſame all the days of my life, through *Jeſus* Chriſt our Lord. *Amen.*

IV.

O Holy *Jeſus*, Son of righteouſneſs, who deſcendedſt from the fountain of eternal purity and ſplendour to enlighten us who ſate in darkneſs and in the ſhadow of death; cauſe the bright beams of thy ſacred and ſaving light to ſhine into my darkned heart; diſpel and diſſipate thence all thoſe clouds of ignorance, ſinfulneſs and errour, which too much infeſt and infect the ſame. Make me a Child of the light and the day, not of the night and of darkneſs. Let the light of thy truth direct me, and the light of thy grace ſuppore me, in thoſe ſacred paths that lead to light and life everlaſting, bleſſed Savior and Redeemer *Jeſu*. *Amen.*

V.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought

me

me to the beginning of this day, defend me in the ſame by thy moſt mighty power, and grant that this day I fall into no ſin, neither run into any kind of danger, but that all my doings may be ordered by thy governance, to do always that which is righteous in thy ſight, through *Jeſus* Chriſt our Lord. *Amen.*

V I.

PReſerve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my days conſume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in my ſelf,, uſeful and beneficial to others, well-pleaſing and acceptable unto thee; that when my body ſhall lie down in the bed of darkneſs, my ſoul may paſs into the regions of eternal light, through *Jeſus* Chriſt our Lord. *Amen.*

V I I.

PRevent me, O Lord, in all my doings with thy moſt gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy may obtain everlaſting life, through *Jeſus* Chriſt our Lord. *Amen.*

In whoſe moſt holy Name and words, I beſeech thee to hear me with all thy faithful people, ſaying, Our Father which art in Heaven, &c.

Particular Prayers to be added according to particular Relations and Conditions.

I.

Of Children for their Parents.

ALmighty God, the Father of our Lord *Jeſus* Chriſt, who haſt commanded me to honour my father and mother, grant me alway to be herein obedient to thy command, and in thee and for thee to be in all reſpects obedient and dutiful to my Parents. And bleſs them, O Lord, I beſeech thee, with the bleſſings both of the right hand and of the left; preſerve them in the unity of the true Faith, and in all holy converſation agreeable thereunto, that they may find thee propitious and merciful unto them, loving as a father, tender as a mother, in the bowels of thine own dear Son *Jeſus* Chriſt our Lord. *Amen.*

II.

Of Scholars for their Schoolmaſter or Tutor.

ALmighty God, the fountain of all wiſdom, grant unto thy ſervant whom thou haſt ordained my Guide and Teacher, a ſound judgment and right underſtanding in all things; make him faithful and diligent in the diſcharge of his Function; and ſo order all his Inſtructions and Directions, that I may be thereby enlightned with the knowledg of the truth, directed

rected in the ways of thy Laws, and in the works of thy Commandments here, unto the hopes of eternal glory hereafter, through *Jesus* Christ our Lord. *Amen.*

III.

Of Servants, for obedience and success in their Masters business.

O Lord our Governour, who by thy excellent wisdom hast disposed all things and all persons into several orders and degrees, some to command and some to obey; grant me thy servant grace to be humble, faithful and obedient to such as have the rule and command over me, serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart as becometh the servant of Christ. And prosper thou, O Lord, all the works of my hands, yea prosper thou my handy-work; and grant that neither through any ignorance, negligence or unfaithfulness of mine, my Master may in any thing suffer loss or be damnified; but that all my undertakings may succeed to thy glory, my Master's benefit, and the peace and comfort of my own soul, through *Jesus* Christ our Lord. *Amen.*

IV.

Of a Wife for her Husband.

O Eternal God, Creator and Preserver of all mankind, who hast called me into the

holy ſtate of Matrimony, bleſs me therein I beſeech thee with the grace of a pure love, loyalty, obedience and complacency to my huſband, and bleſs him with health both of ſoul and body: make him truly to be, and conſtantly to continue, thy ſervant, a faithful member of thy Church, which is the Spouſe of thy Son; a comfort and ſupport both to me his Wife, and all his children, through *Jeſus* Chriſt our Lord. *Amen.*

V.

Of a Husband for his Wife.

O Holy *Jeſus*, who haſt eſpouſed to thy ſelf a Church without ſpot or ſtain, bleſs thy handmaid my wife, and endue her with the graces of meekneſs, chaſtity, innocence, obedience, and all ſuch ſpiritual ornaments as may render her amiable in my ſight: make her wife as *Rebecca*, loving as *Rachel*, holy as *Heſter*, faithful and obedient as *Sarah*, and in all quietneſs, ſobriety and peace, to be a follower of holy and godly Matrons, that ſhe may in the end inherit thy everlaſting Kingdom, through *Jeſus* Chriſt our Lord. *Amen.*

V I.

For every perſon engaged to Friends and Benefactors.

O Father of lights, from whom cometh every good and perfect gift; I beſeech thee for

for all my friends and relations whom thou haſt made any way inſtrumental for my good and benefit; that it might pleaſe thee to reward them ſeven-fold into their boſom, to cauſe the light of thy countenance to ſhine upon them: turn thy face away from their ſins and miſdeeds, and forget not the good they have done either to me or to any others for my ſake, but let it be remembred to their praiſe and everlaſting joy, through *Jeſus* Chriſt our Lord. *Amen.*

Evening Prayers.

In the Name of the Father, and of the Son, and of the Holy Ghoſt.

I.

BLeſſing, and honour, and glory, and power be unto him that ſitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord, to receive glory, and honour, and power, for thou haſt created all things, and for thy pleaſure they are, and were created. Bleſſed be thy holy Name for my Creation, Redemption, Illumination and Sanctification, Protection and Preſervation, Maintenance and Nouriſhment: more particularly, that thou haſt preſerved me from all perils and dangers of the day

day paſt, wherein many thouſands perhaps better than I am, have been cut off, and ſent to bewail their ſins in the bitter ſorrows of a ſad Eternity. And 'tis of thy great mercies that I alſo am not conſumed, even becauſe thy compaſſions fail not. Bleſſed be thy Holy Name from this time forth and for evermore. *Amen.*

II.

BUT I am unworthy, O Lord, to take thy holy Name in my mouth, or that thy praiſe ſhould come within my poluted lips; for I am a man of defiled lips, of an uncircumciſed heart, of unmortified affections, guilty of many irregular and extravagant actions: and more particularly, I have ſinned againſt thee this day---- Enter not into judgment with thy ſervant, O Lord, for in thy ſight no fleſh living is righteous. Bleſſed Lamb of God, that takeſt away the ſins of the world, take away mine alſo, who am a notorious offender. Bleſſed Lamb of God, that takeſt away the ſins of the world, have mercy upon me, ſpeak peace to my poor ſoul, and ſay unto me, I am thy ſalvation: and grant that I may ever hereafter ſerve and pleaſe thee in newneſs of life, living ſoberly, righteouſly and godly in this preſent World, to the Glory of thy Holy Name. *Amen.*

Here confeſs the ſins in particular of the day paſt.

O God

III.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto me thy servant that peace which the world cannot give, and grant that both my heart may be alway set to obey thy commandments, and also that by thee I being defended from all my enemies ghostly and bodily, may pass my time in rest and quietness, through the merits of *Jesus* Christ my Saviour. *Amen.*

IV.

LIghten my darkness I beseech thee, O Lord, and defend me from all perils and dangers of this night, for the love of thy only Son our Saviour *Jesus* Christ. *Amen.*

V.

PReserve me this night from all inward infirmities, outward adversities or accidents that may harm the *body*; from all sinful thoughts, desires, words, actions, that may assault and defile the *soul*; from all illusions of the night that may abuse the fancy; from all the spirits and powers of darkness: from thy wrath, and from everlasting death, good Lord, deliver me: and grant me this night such quiet, chast, innocent sleep and repose, that I may rise on the morrow with a pure heart, and a clean body, to praise thy blessed Name, and to serve thee with all chearfulness and gladness of soul all the

the days and nights of my life, through *Jeſus* Chriſt our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy Name, &c.

A Prayer for all men, and all Chriſtians, to be uſed either Morning, or Evening, or both.

ALmighty and everlaſting God, which by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; I moſt humbly beſeech thee to have mercy upon all Jews, Turks, Infidels and Hereticks, calling them all home to the knowledg of thy Grace and Faith in thee; that we may be all one fold under *Jeſus* Chriſt the great Shepherd and Biſhop of our ſouls.

That it may pleaſe thee to inſpire continually the Univerſal Church with the ſpirit of truth, unity and concord; and to grant that all we of theſe Churches and Kingdoms, and all others that do confeſs thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love.

That it may pleaſe thee to root out from amongſt us all hereſies and errors, all ſchiſms and factions, all bitter envyings and diviſions, all uncharitableneſs and licentiouſneſs of opinions and converſation; to rebuke that unclean ſpirit of contradiction and contention, of pride, ſtubbornneſs and diſobedience, and whatſoever

is

is contrary to our holy profeſſion, or a ſtain to the bleſſed Name of Chriſt which is called upon us.

That it may pleaſe thee to ſave and defend all Chriſtian Kings, Princes and Governours, to ſupport them againſt all their enemies, forein and domeſtick, and make them all ſupporters and promoters of truth and peace in Chriſtendom.

That it may pleaſe thee more eſpecially to bleſs and preſerve our Gracious Soveraign Lord King *Charles*, Queen *Katharine*, the Duke of *York*, and all the reſt of the Royal Progeny.

That it may pleaſe thee to ſtop the mouths of all falſe Prophets, and of all ſuch as propheſie lyes and vain things which profit not, and to plant in all Congregations ſuch Paſtors only as are Orthodox, learned and holy: and for this end to ſupport, direct and proſper the Reverend Fathers of the Church; and to keep up the hedg of Eccleſiaſtical Diſcipline and holy Liturgie amongſt us.

That it may pleaſe thee to give unto all the people of theſe lands wiſe and underſtanding hearts, to diſtinguiſh betwixt light and darkneſs: give them ſubmiſſive and obedient hearts and open ears to the true and faithful Miniſters of thy Word; but to ſhut their ears and harden their hearts againſt all ſeducers and deceivers.

That

That it may pleaſe thee to comfort, ſuccour and relieve all them that be in any want, ſickneſs, ſorrow, pain, trouble, baniſhment, or impriſonment: O God make ſpeed to ſave them; O Lord make haſte to help them, and deliver them out of all their troubles.

That it may pleaſe thee to have pity upon all weak and dying perſons, and in great mercy receive the ſouls which thou haſt redeemed, returning unto thee.

That it may pleaſe thee to forgive all them that have offended, ſlandered, railed and reviled, or any way wronged me in thought, word or deed; and to thoſe that I have any way injur'd or defrauded, give me grace to make ſatisfaction to the utmoſt of my knowledg and ability.

That it may pleaſe thee to inſtruct the ignorant, to correct the refractory, to reduce the erroneous, to ſtrengthen ſuch as do ſtand, to comfort and help the weak hearted, to raiſe up them that fall, and finally to beat down Satan under our feet.

That it may pleaſe thee to ſave and defend all that are near and dear unto me, whether by friendſhip, good turns, conſanguinity and *alliance*; all that remember me in their prayers, or deſire my remembrance of them; all the neighbours of this Pariſh, and members of this Family, whereof

whereof thou haſt made me a part: knit all our hearts unto thee, that we may fear thy Name; and direct us all in the ways of thy ſervice and of our own ſalvation, through *Jeſus* Chriſt our Lord. *Amen.*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let thy Grace, bleſſed *Jeſus*, thy Love, O heavenly Father, thy ſweet and comfortable fellowſhip, O holy and bleſſed Spirit, be with us all evermore.

A Prayer for the KING.

GOD, the unspeakable Author of the World, Creator of men, Governour of Empires, and establisher of all Kingdoms, who out of the loins of our Father Abraham didst chuse a King that became the Saviour of all Kings and Nations of the earth: Bless we beseech thee, thy faithful Servant, and our dread Soveraign Lord, King Charles, with the richest blessings of thy Grace. Establish him in the Throne of his Kingdom by thy mighty aid and protection. Assist him as thou didst assist Moses in the Bush, Joshua in the Battel, Gideon in the Field, and Samuel in the Temple. Let the dew of thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him a Helmet of Salvation against the face of his enemies, and a strong Tower of defence in the time of adversity. Let him Reign, be prosperous, and his days many. Let peace, and love, and holiness, let justice and truth, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience: and let him so duly serve thee here on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen.

THE END.